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Madu l-Ayādī li-Bay‘at al-Baghdādī

Extend Your Hands for the Bay‘ah to al-Baghdādī

**Shaykh Abū Hummām Bakr ibn ‘Abd al-‘Azīz al-Atharī
(1404 – 1438 A.H.)**

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The first section: The enlightenment for the coming and going about some of the virtues of al-Baghdādī

He is the Mujāhid Shaykh, ascetic ‘Ābid, Amīr al-Mu‘minīn and leader of the Brigades of Dīn: Abū Bakr al-Qurashī al-Ḥusaynī al-Baghdādī, may Allāh preserve him, take care of him and fasten his steps on goodness and truth.

He is from the descendants of ‘Armūsh ibn ‘Alī ibn ‘Īd ibn Badrī ibn Badr ad-Dīn ibn Khalīl ibn Ḥusayn ibn ‘Abdullāh ibn Ibrāhīm ibn ash-Sharīf Yahyā ‘Izz ad-Dīn ibn ash-Sharīf Bashīr ibn Mājīd ibn ‘Abd ar-Raḥmān ibn Qāsim ibn ash-Sharīf Idrīs ibn Ja‘far az-Zākī ibn ‘Alī al-Hādī ibn Muḥammad al-Jawād ibn ‘Alī ar-Ridā ibn Mūsā al-Kādhim ibn Ja‘far as-Sādiq ibn Muḥammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī ibn Abī Tālib and Fātimah, the daughter of Muḥammad, may Allāh's blessings and peace be upon him and his family and companions.

*This is the son of the best of all of Allāh's servants
This is the pious, pure and knowledgeable one.
This is the son of Fātimah, if you were ignorant of him.
Because of his grandfather, the prophets of Allāh were sealed*
(poem)

Allāh ta‘ālā said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

”Say, “I do not ask you for this message any reward but only good will through kinship.”¹

al-‘Imād Ibn Kathīr, may Allāh have mercy on him, said:

ولا تُنكر الوصاة بأهل البيت، والأمر بالإحسان إليهم، واحترامهم، وإكرامهم، فإنهم من ذرية طاهرة، من أشرف بيت وجد على وجه الأرض، فخرًا وحسبًا ونسبًا، ولا سيما إذا كانوا متبعين للسنة النبوية الصحيحة الواضحة الجليلة، كما كان عليه سلفهم كالعباس وبنيه، وعلي وأهل بيته وذريته، رضي الله عنهم أجمعين

“The approaching of the Ahl al-Bayt, the command to be good to them, to respect them and to be kind to them, cannot be denied. For they come from a pure progeny, from the noblest house that ever existed on earth, in honor, prestige and lineage. Especially if they follow the clear, explicit and authentic Sunnah of the Prophet, as their predecessors did, such as al-‘Abbās and his sons, as well as ‘Alī and the people of his house and his descendants, may Allāh be pleased with them all.”²

It was also stated in Saḥīḥ Muslim that the Ahl al-Bayt of the Prophet, blessings and peace of Allāh be upon him and his family and companions, were his wives, the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far and the family of ‘Abbās.

¹ Sūrat ash-Shūrā: 23

² Tafsīr al-Qur’ān al-‘Adhīm 4/133

Likewise, Imām at-Tirmidhī narrated in as-Sunan No. 3789 and al-Bukharī narrated in at-Tārīkh al-Kabīr 1/183 from Ibn ‘Abbās, may Allāh be pleased with them both, that he said: The Messenger of Allāh sallā-llāhu ‘alayhi wa sallama said:

أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي

“Love Allāh because of what He provides you with from His bounty and love me because of your loving to Allāh and love the people of my Household through your love for me.”

Likewise, Aḥmad narrated in al-Musnad from al-‘Abbās bin ‘Abd al-Muttalib radīy-allāhu ‘anhu that he said:

“I said: O Messenger of Allāh! When (the people of) Quraysh meet each other, they meet with beautiful faces and when they meet us, they meet us with faces that we do not know!” He said, “The Prophet sallā-llāhu ‘alayhi wa sallama then became very angry and said:

والذي نفسي بيده لا يدخل قلب الرجل الإيمان حتى يحبكم الله ولرسوله

“By the One in Whose hand is my soul, the Īmān does not enter a man's heart until he loves you for Allāh and His Messenger.”

And in another narration:

والله لا يدخل قلب امرئ إيماناً حتى يحبكم الله ولقرابتي

“By Allāh, Īmān does not enter the heart of one until he loves you for Allāh and your relationship with me.”

*Without love for them in the hearts and inward parts,
no heart would have the pleasure of Īmān*
(poem)

Shaykh Abū Bakr al-Ḥusaynī, may Allāh preserve him, was born into a house of goodness and piety and was brought up to love the Dīn and success. He later completed his academic studies in the Islamic Sharī‘ah. He obtained a bachelor's degree, then a master's degree in Qur‘ānic studies and then a doctorate in Fiqh. Likewise, the Shaykh has a wide knowledge of the sciences of history and the noble lineage.

He is also proficient in the 10 Qirā’āt³ of the Qur’ān and has written several books, of which the following have already been printed:

1. His master's thesis on Qur’ān studies
2. His doctoral thesis on Fiqh
3. A book on the rules of Tajwīd

And this is from Allāh's help to success and wanting good for him. Mu‘āwiyah bin Abī Sufyān reported from the Prophet sallā-llāhu ‘alayhi wa sallama that he said:

مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“To whomever Allāh wills goodness, He grants him Fiqh (understanding) of the religion.”⁴

So this is the second reason for respecting this Ḥusaynī man. Abū ‘Abdullāh al-Ḥākim and at-Tabarānī narrated from ‘Ubādah bin as-Sāmit that he said: "I heard the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama say:

ليس من أمتي من لم يجل كبيرنا ويرحم صغيرنا، ويعرف لعالمنا حقه

“Not of my Ummah is he who does not respect our elders, is not merciful to our juniors and does not know the value of our scholar.”⁵

And from Abū Mūsā al-Ash‘arī radīy-allāhu ‘anhu is reported from the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama that he said:

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ

“Glorifying Allāh involves showing honour to an aged Muslim and to one who knows the Qur’ān, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.”⁶

Likewise, Tawūs bin Kisān said:

إن من السنة توقير العالم

“Indeed, respecting the scholar is from the Sunnah.”

³ Styles of reading the Qur’ān

⁴ Saḥīḥ al-Bukhārī No. 71, Saḥīḥ Muslim No. 1037

⁵ Musnad Aḥmad 5/323

⁶ Sunan Abī Dāwūd No. 4843

*Kindness is truly for the people of knowledge.
For they are for guidance, the guides for those who strive for it*
(poem)

With Shaykh Abū Bakr, all of this came together, which did not come with others: Knowledge, whose chain ends with the Prophet and a lineage that ends with the Prophet sallā-llāhu ‘alayhi wa sallama.

It was reported from ash-Sha‘bī that he said:

رَكِبَ زَيْدُ بْنُ ثَابِتٍ، فَأَخَذَ ابْنُ عَبَّاسٍ بِرِكَابِهِ، فَقَالَ لَهُ: لَا تَفْعَلْ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. فَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِعُلَمَائِنَا. فَقَالَ زَيْدٌ: أَرْنِي يَدَكَ. فَأَخْرَجَ يَدَهُ، فَقَبَّلَهَا زَيْدٌ وَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِأَهْلِ بَيْتِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

“Zayd bin Thābit mounted (his horse), then Ibn ‘Abbās took his reins (and led the horse). Then he said to him, “Do not do that, O cousin of the Messenger of Allāh!” He replied: “This is how we have been commanded to deal with our scholars.” Then Zayd said, “Show me your hand!” He then took out his hand and Zayd kissed it and said, “This is how we have been commanded to deal with the people of the family of our Prophet sallā-llāhu ‘alayhi wa sallama!”⁷

The honorable Shaykh implemented what was narrated from ‘Umar bin al-Khattāb radīy-allāhu ‘anhu when he said:

نَفَقَهُوا قَبْلَ أَنْ تُسَوِّدُوا

“Attain Fiqh before you rule.”⁸

So he did not accept his offices except after and while he attained Fiqh, as Imām al-Bukhārī raḥimahullāh said:

وَبَعْدَ أَنْ تَسْوِدُوا فَقَدْ تَعْلَمُ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي كِبَرِ سِنِهِمْ

“And after you rule, for the companions of the Prophet sallā-llāhu ‘alayhi wa sallama learned while they were in old age.”

So he started with teaching, then he became an Imām and preached in some Masājid of ‘Irāq, then he lead some Jihād groups in ‘Irāq and then became a member of **Mujāhidīn Shūrā Council**, then leading the Sharī‘ah committees as well as courts in the Islamic State of ‘Irāq until he became the leader of the Islamic State in ‘Irāq through the Bay‘ah of its Shūrā session and the Ahl al-Ḥalli wa l-‘Aqd in it. Thus, he was appointed in the following historical statement:

⁷ Reported by Ibn Sa‘d in at-Tabaqāt 2/360, adh-Dhahabī in as-Siyār 2/437, Ibn al-Jawzī in Sifāt as-Safwah 1/706, Ibn Ḥajar in al-Isābah 4/146 and he declared its Isnād to be ḥasan in Faṭḥ al-Bārī 11/57

⁸ Sunan ad-Dārimī No. 252

A statement from the Shūrā council of the Islamic State in ‘Irāq:

All praise is due to Allāh, the Mighty and Wise, Who said:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“And consult them in affairs. Then, when you have decided put your trust in Allāh. For Allāh loves those who put their trust (in Him).”⁹

And blessing and peace be upon the Prophet of Battle and Mercy, the illiterate Qurashī, who said:

وأنا أمركم بخمس الله أمرني بهنّ: بالجماعة، والسمع والطاعة، والهجرة، والجهاد في سبيل الله، فإنه من خرج من الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه إلا أن يرجع، ومن دعا بدعوى الجاهلية فهو من جثاء جهنم

“And I command you five (things) which Allāh commanded me: Jamā‘ah, listening and obeying, Hijrah and Jihād in Allāh's way. For indeed whoever parts from the Jamā‘ah the measure of a hand-span, then he has cast off the yoke of Islām from his neck, unless he returns. And whoever calls with the call of Jāhiliyyah then he is from the coals of Hell.”¹⁰

After the event in which Allāh determined that the two honorable Shuyūkh Amīr al-Mu‘minīn of the Islamic State in ‘Irāq Abū ‘Umar al-Baghdādī and his first minister Abū Ḥamzah al-Muhājir be killed, may Allāh have mercy on them and accept them among the Shuhadā’, the Shūrā session of the Islamic State met immediately to resolve the matter of the leadership of the state, which by Allāh's kindness ended up like this, according to what both Shuhadā’ Shuyūkh planned for such special circumstances.

The Shūrā session met continuously throughout the last period to meet the ministers of the state, their leaders and the Ahl al-Ḥalli wa l-‘Aqd¹¹ as well as the people of opinions therein. And we proclaim to the Ummah of Islām and especially its Mujāhidīn and at their head the Shuyūkh of the Ummah and the leaders of Jihād everywhere, the glad tidings that the word united, to give the Bay‘ah to Mujāhid Shaykh Abū Bakr al-Baghdādī al-Ḥusaynī al-Qurashī as Amir al-Mu‘minīn of the Islamic State of ‘Irāq and also the appointment of Mujāhid Shaykh Abū ‘Abdullāh al-Ḥasanī al-Qurashī as the first minister and vice of him.

And the two honorable Shuyūkh are from the people whose foot is firm in the knowledge of Da‘wah to Allāh's Dīn and the Jihād in His path. This is how we think of them and Allāh knows them best.

⁹ Sūrat Āl ‘Imrān: 159

¹⁰ Musnad Aḥmad No. 16718

¹¹ an-Nawawī said: “The Imāmah is established by the Bay‘ah, or more correctly, the allegiance of the Ahl al-Ḥalli wa l-‘Aqd **from amongst the scholars, leaders, and faces of the people who can easily meet.**” in Minhāj at-Tālibīn 7/264

We ask Allāh to make their opinion excellent and to complete through their hands what the two Shuhadā’ Shuyūkh started, from raising the flag of Jihād, striving to establish the Sharī‘ah of Allāh and building a proud and strong Islamic State.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And Allāh is predominant over His affair, but most of the people do not know.”¹²

The Shūrā council of the Islamic State in ‘Irāq

Then after a few years passed after the Bay‘ah on this Imām, the rule of his state extended to some areas in Shām and thus he has become Amīr al-Mu‘minīn in the Islamic State in ‘Irāq and Shām.

We ask Allāh that the day comes when we see our Shaykh sitting on the chair of the Khilāfah and this is not difficult for Allāh.

*For the religion of Allāh, they responded
to the cries of the widows and the bereaved.
they belong to those who, through the might of Tawhīd
make the Kufr taste heavy horrors.
Stretch out your hands to pledge allegiance to him.
Because the market place of sacrifice is burning*
(poem)

This would not have been if the Shaykh had enjoyed tranquillity, rather he did not achieve this, according to Allāh's goodness, except because of his continuous labor and blessed sacrifice.

For he put on the garments of war a dozen years ago and has not yet taken them off. And he approached the mighty affair while fearing no one, and in the meantime he neither weakened nor knew any limits to his sacrifice. The Shaykh stood up from the invasion of the Americans in his soil to repel the attacking enemy from his Dīn and honor. So he formed a Salafī-Jihādī group which fought the enemy strongly and faced several trials and tribulations.

Allāh ta‘ālā said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“Those who spent their wealth and took part in fighting before the Victory cannot be equated (with those who spent their wealth and took part in fighting afterwards). They

¹² Sūrah Yūsuf: 21

are higher in rank than those who spent and fought afterwards. But to each Allāh has promised a good reward. Allāh is well aware of all that you do.”¹³

Then, when Jihād became strong in ‘Irāq and the enemy tasted defeat and was about to flee, the Ahl al-Ḥallī wa l-‘Aqd established the Mujāhidīn Shūrā Council, in which the Shaykh and the Mujāhidīn who were with him entered.

Then came the clear victory and the soldiers (of Islām) took many of the towns, villages and places under their control, in which they proclaimed an Islamic State ruling the servants with the Qur’ān and the Sunnah of the Prophet.

The Shaykh, may Allāh preserve him, was appointed as the judge of the state, before whom cases, problems and difficult decisions were brought.

In this stage, the Shaykh had to make great efforts and exertions. For he shuttled between the provinces, listened to all complaints, sat down with the elderly and the young, and with the respected and the unrespected, to judge for them with the judgment of the Exalted One.

Likewise, he commuted between the tribes and clans as well as the Jihād groups and soldiers of the Īmān and called on them to unite the ranks and refrain from dispersion and strife. He discussed with them in full neutrality and justice and urged them to give the Shar‘ī obligatory Bay‘ah to Amīr al-Mu‘minīn (then) Abū ‘Umar al-Baghdādī - may Allāh have mercy on him. And many of the older and younger ones followed his Da‘wah.

He also took over the Sharī‘ah committees at this stage, as well as reviewing and correcting the speeches of some leaders.

After that, the crowds of the Murtaddīn and Rawāfid as well as the People of the Book gathered and fought together against the young state until the Muslims were frightened by the killing of the two Shuyūkh Abū ‘Umar and Abū Ḥamzah in a battle.

ash-Shaykh al-Mujāhid Abū Muḥammad al-‘Adnānī, may Allāh preserve him, said:

وإننا والحمد لله لا نتلقى ضربة إلا ونزداد بها قوة وصلابة، ولما تجندل أبو عمر، قلنا أني لنا بأمر كأي عمر، فعلا في إثره أبو بكر، وما أدراك من أبو بكر؟! إن كنتم تتساءلون عنه؛ فإنه حسيني قرشي من سلالة آل البيت الأطهار، عالم عامل عابد مجاهد، رأيت فيه عقيدة وجلد وإقدام وطموح أبي مصعب، مع حلم وعدل ورشد وتواضع أبي عمر، مع ذكاء ودهاء وإصرار وصبر أبي حمزة، وقد عركته المحن، وصقلته الفتن، في ثمان سنين جهاد يسقي من تلك البحار، حتى غدى جديلاً المحكك، وعذيقها المرجب، حري به أن يتقرب إلى الله بالغسل عن قدميه وتقبيلها، ودعوته أمير المؤمنين، وفدائه بالمال والنفس والولد، والله على ما شهدت شهيد. ولو كان يمكنني لكشف لكم عن اسمه ورسمه، وإنني لأحسب أن الله عز وجل قد اختاره وحفظه وادخره لهذه الأيام العصيبة، فهنئاً لكم يا أبناء الدولة بأبي بكر

¹³ Sūrat al-Ḥadīd: 10

“We, and all praise is due to Allāh, do not receive a blow except that it makes us stronger and tougher. When Abū ‘Umar died, we said: “Where shall we find an Amīr like Abū ‘Umar?” But then Abū Bakr followed in his footsteps. And who do you think Abū Bakr is? If you ask about him, he is a Ḥusaynī and Qurashī from the progeny of the pure Ahl al-Bayt. An active scholar, worshipper and Mujāhid.

I saw in him the ‘Aqīdah, hardness, courage and determination of Abū Mus‘ab¹⁴, alongside the gentleness, justice, righteousness and modesty of Abū ‘Umar, alongside the wisdom, planning, perseverance and patience of Abū Ḥamzah.

The hardships made him firm and the tribulations strengthened him during eight years of Jihād in which he was poured by these seas until he became the experienced knight. So he deserves to be approached by Allāh by washing his feet and kissing them and appointing him as Amīr al-Mu‘minīn and sacrificing money, life and children for him. And Allāh is a witness to what I bear witness to.

And if it were possible for me, I would have revealed his name and image to you. For I think that Allāh has chosen, preserved and saved him for these difficult days. So, congratulations, O sons of the state, to Abū Bakr.”

*These are my Shuyūkh, so bring me equal ones
If you bring us together, O adversary of the gatherings!*
(poem)

The Shaykh's acting upon his knowledge is a third reason for the love of the Shaykh in anyone who seeks the truth. Furthermore, there are many reasons and numerous benefits for loving and respecting the Shaykh. But whoever does not admit these merits, who diminishes the value of the Shaykh and insults him, should keep his nonsense away from us, because he is not harming us, but only himself.

¹⁴ ash-Shaykh al-Mujāhid Abū Mus‘ab Aḥmad ibn Fadīl al-Khalāyilah az-Zarqāwī, may Allāh accept him.

The second section: Shubuhāt and answers about the Amīr and the soldiers

For a long time the Shubuhāt have been circling around the Jihād and his men, the lions, and throwing lies at them, but our consolation is that the scholars of truth and Shuyūkh of the Tawhīd have responded to their people and refuted them.

Shaykh al-Islām Ibn Taymiyyah raḥimahullāh said:

المراد على أهل البدع مجاهد

“The one who responds to the people of the Bid‘ah is a Mujāhid.”¹⁵

However, what saddened us in the last days is that those who undertook the propagation of some Shubuhāt are from the chosen and the best, as Turfah ibn al-‘Abd said:

وظلم ذوي القربى أشدّ مضاضةً
على المرء من وقع الحسام المهند!

*“And the injustice of kinsmen is more painful
for one than the blow of the sword!”*
(poem)

It is hard on the soul to hear such Shubuhāt from a Mujāhid and even harder to refute a Mujāhid. But it makes it easier for us to refute a Mujāhid in support of a Mujāhid. And we are only like the mirror for our brothers and ask Allāh to write the reward for us and for them. For it was narrated from Anas bin Mālik that the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama said:

المؤمنُ مرآةُ المؤمنِ

“The believer is the mirror of the believer.”¹⁶

And in the narration of Abū Hurayrah with the wording:

إن أحكم مرآة أخيه فإذا رأى شيئاً فليمطه

“One of you is the mirror of his brother, if he sees something, he should remove it.”¹⁷

So here we will answer the most common questions and discuss the most famous Shubuhāt.

¹⁵ Majmū‘ al-Fatāwā 4/13

¹⁶ Sunan Abī Dāwūd No. 4918

¹⁷ Jāmi‘ at-Tirmidhī No. 1929, da‘īf

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ

“So that those who perished would perish upon evidence, and those who lived (upon faith) would live upon evidence”¹⁸

First Shubhah: Does Shaykh Abū Bakr al-Baghdādī fulfill the conditions of Imāmah?

The conditions for the Imāmat al-Kubrā¹⁹ are those laid down by the Imāms of Islam, based on Allāh's Book and the Sunnah. They do not pay attention to the tradition of today's states or what the tyrannical UN has decided.

Badr ad-Dīn ibn Jamā‘ah said about the conditions of the Imāmah: “There are ten conditions for eligibility, specifically that the Imām must be:

- 1) Male
- 2) Free
- 3) Adult
- 4) Muslim
- 5) Sane
- 6) Trustworthy
- 7) Courageous
- 8) Qurashī
- 9) A scholar
- 10) Sufficient for the politics and interests of the Ummah

Once the Bay‘ah is established for one who possesses these qualities - and there is no other Imām except him - his Bay‘ah and Imāmah is established and obedience to him is binding on what is not a sin against Allāh and His Messenger.”²⁰

as-Saffarīnī said poetically:

وشرطه الإسلام والحرية
عدالة سمع مع الدراية

“The conditions are Islām and freedom,
trustworthiness and knowledge.”²¹

In the case of Amīr al-Mu‘minīn Abū Bakr al-Baghdādī, as we saw in the first section, all these conditions are present and neither the obligatory nor the recommended conditions are absent from him.

¹⁸ Sūrat al-Anfāl: 42

¹⁹ The greater Imāmāh (leadership)

²⁰ Taḥrīr al-Aḥkām min Tadbīr Ahl al-Islām 1/51

²¹ Ḥāshiyat ad-Durrah al-Mudiyyah fī ‘Aqd al-Maradiyyah 1/135

Second Shubhah: How can the leadership of Shaykh Abū Bakr al-Baghdādī be valid if not all the people pledged allegiance to him?

The Bay‘ah of all people is not a condition, not even that of all the Ahl al-Ḥalli wa l-‘Aqd. Rather, it is sufficient that those who are present of Ahl al-Ḥalli wa l-‘Aqd give him the Bay‘ah.

an-Nawawī said after mentioning the delay of ‘Alī ibn Abī Tālib in pledging allegiance to Abū Bakr radīy-allāhu ‘anhu:

أَمَّا الْبَيْعَةُ فَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّهُ لَا يُشْتَرَطُ لِصِحَّتِهَا مُبَايَعَةُ كُلِّ النَّاسِ وَلَا كُلِّ أَهْلِ الْحَلِّ وَالْعَقْدِ وَإِنَّمَا يُشْتَرَطُ مُبَايَعَةُ مَنْ تَيَسَّرَ إِجْمَاعُهُمْ مِنَ الْعُلَمَاءِ وَالرُّؤَسَاءِ وَوُجُوهِ النَّاسِ

“As for the Bay‘ah, the scholars have agreed that for its (Khilāfah) validity neither the Bay‘ah of all people nor that of all of Ahl al-Ḥalli wa l-‘Aqd are required.

Rather, the Bay‘ah of those whose coming together is possible amongst the scholars, leaders and people of opinion is a condition.”²²

This is also the statement of Ibn Khaldūn²³ as well as Shaykh al-Islām ibn Taymiyyah and others. Rather, some scholars said that the Bay‘ah can be decided by a single one of the Ahl al-Ḥalli wa l-‘Aqd.

This is the statement of Abū l-Ḥasan al-Ash‘arī as mentioned by al-Baghdādī and Ibn Ḥazm in al-Fisal²⁴ and it is also the statement of al-Ījī in al-Mawāqif, al-Qurtubī in al-Jāmi‘ li Aḥkām al-Qur’ān²⁵, al-Bāqillānī and others.

They argued with the Bay‘ah of Abū Bakr, because ‘Umar was the one who gave him the Bay‘ah. Likewise, they argued with the statement of al-‘Abbās to ‘Alī, on the day of the Bay‘ah of Abū Bakr:

امدد يدك أبايك، فيقول الناس: عم رسول الله بايع ابن عمه، فلا يختلف عليك اثنان

“Stretch out your hand so that I give you the Bay‘ah and so people say: “The uncle of the Messenger of Allāh gave the Bay‘ah to his cousin and so no two will disagree about you.”

²² Sharḥ Saḥīḥ Muslim 12/77

²³ In his book al-Muqaddimah

²⁴ al-Fisal 4/130

²⁵ In his commentary to Sūrat al-Baqarah: 30

Similarly, Ibn Ḥazm argued that the people of the Shūrā, whom ‘Umar appointed to elect the Khalīfah after him, renounced the election and authorized a single one, specifically ‘Abd ar-Raḥmān ibn ‘Awf. He said:

فقد صح إجماعهم على أن الإمامة تتعقد بواحد

“Thus their Ijmā‘²⁶ is confirmed that the Imāmah can be decided by one.”²⁷

al-Qalaqshandī also said in Ma‘āthir al-Anāqah:

والثامن – وهو الأصح عند أصحابنا الشافعية رضي الله عنهم –؛ أنها تنعقد بمن تيسر حضوره وقت المبايعه في ذلك الموضع من العلماء والرؤساء وسائر وجوه الناس المتصفين بصفات الشهود حتى لو تعلق الحل والعقد بواحد مطاع كفى

“Eighth - what is right with our companions the Shāfi‘ites, may Allāh be pleased with them, is that it (the Imāmah) is decided by those whose presence is possible at the time of the Bay‘ah in that place, from the scholars, leaders and the rest of the people of opinion among the people who possess the qualities of witnesses, even if only one of Ahl al-Ḥalli wa l-‘Aqd who is obeyed pledges allegiance, then it is sufficient.”²⁸

Conditioning the Bay‘ah of all the Ahl al-Ḥalli wa l-‘Aqd is the statement of the Mu‘tazilah. And conditioning the Bay‘ah of all people is the statement of the democrats. So let the opponent see to which of the two he agrees to!

Moreover, Amīr al-Mu‘minīn became Amīr through the Bay‘ah of those who were present, from the Ahl al-Ḥalli wa l-‘Aqd²⁹, as we have seen in the aforementioned statement of the state.

“The Shūrā session met continuously throughout the last period to meet the ministers of the state, their leaders and the Ahl al-Ḥalli wa l-‘Aqd as well as the people of opinions therein. And we proclaim to the Ummah of Islām and especially its Mujāhidīn and at their head the Shuyūkh of the Ummah and the leaders of Jihād everywhere, the glad tidings that the word united, to give the Bay‘ah to Mujāhid Shaykh Abū Bakr al-Baghdādī al-Ḥusaynī al-Qurashī as Amir al-Mu‘minīn of the Islamic State of ‘Irāq.”

²⁶ Consensus

²⁷ Ibn Ḥazm in al-Fisal 4/130

²⁸ Ma‘āthir al-Anāqah 1/44

²⁹ This was affirmed by Ayman adh-Dhawāhirī himself when he said: "In ‘Irāq, the brothers solved this by working to unite the Mujāhidīn ranks in the Shūra Council of Mujāhidīn and al-Mutayyibīn alliance, **so most Mujāhid groups on the correct methodology and Mujāhid tribes then gave the pledge of allegiance to the Islamic State in ‘Irāq. This is so clear that it does not need to be restated.** The greatest proof of this is the courageous steadfastness of the blessed Islamic State, which destroyed the military campaigns, tribulations and conspiracies." [Ayman adh-Dhawāhirī's second interview of as-Sahāb Media foundation in 1429]

Third Shubhah: How can the leadership of Shaykh Abū Bakr al-Baghdādī be valid eventhough he took some areas (in Shām) by force and not by the Bay‘ah of the Ahl al-Halli wa l-‘Aqd therein?

The territories that the soldiers of Shaykh Abū Bakr al-Baghdādī, may Allāh preserve him, took were under the hand of people who did not rule them according to Allāh’s Sharī‘ah. Taking the land from such people by force is the peak of Islām.

Allāh ta‘ālā said:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

“And fight them until there is no more Fitnah and the religion will all be for Allāh alone. But if they cease (worshipping others besides Allāh), then certainly, Allāh is Seeing of what they do.”³⁰

However, even if the Shaykh, may Allāh preserve him, had taken these territories from Muslim rulers who rule according to the Sharī‘ah, listening and obeying would be obligatory for him in what is not a sin - as long as he rules according to the Sharī‘ah.

Ibn Hajar reported the Ijmā‘ about this when he said:

وَقَدْ أَجْمَعَ الْفُقَهَاءُ عَلَى وُجُوبِ طَاعَةِ السُّلْطَانِ الْمُتَعَلِّبِ وَالْجِهَادِ مَعَهُ وَأَنَّ طَاعَتَهُ خَيْرٌ مِنَ الْخُرُوجِ عَلَيْهِ لِمَا فِي ذَلِكَ مِنْ حَقْنِ الدِّمَاءِ وَتَسْكِينِ الدَّهْمَاءِ

“The Fuqahā’ agree that it is obligatory to obey the Imām al-Mutaghallib³¹, as well as to conduct Jihād with him, and that obedience to him is better than rebelling against him due to what this entails, from protecting the blood and preventing unrest.”³²

Likewise, Shaykh al-Islām Muḥammad ibn ‘Abd al-Wahhāb raḥimahullāh said:

فالأئمة مجمعون من كل مذهب على أن من تغلب على بلد أو بلدان، له حكم الإمام في جميع الأشياء، ولولا هذا ما استقامت الدنيا، لأن الناس من زمن طويل قبل الإمام أحمد إلى يومنا هذا، ما اجتمعوا على إمام واحد

“The Imāms of every Madhhab are unanimous that whoever conquers (takes by force) a land or lands, he has the judgment of the Imām in all matters. Without this, the Dunyā would not function, for people have not united on any Imām since long before Imām Aḥmad until our present day.”³³

³⁰ Sūrat al-Anfāl: 39

³¹ The ruler who takes his territories by force

³² Fatḥ al-Bārī 13/7

³³ Fatāwā wa Masā‘il li l-Imām Muḥammad ibn ‘Abd al-Wahhāb 1/67

Fourth Shubhah: How can the Bay‘ah be valid for Shaykh Abū Bakr al-Baghdādī when he is unknown?

We already saw in the first section that Shaykh Abū Bakr al-Baghdādī is not an unknown person, but one of the great scholars. Yes, his name and reputation may be unknown to some of the general public or to some of those left behind from the people of the dispute!

But even if he is unknown to the general public, there is nothing wrong with his leadership and Imāmah. al-Māwardī said:

فإذا استقرت الخلافة لمن تقلدها إما بعهد أو اختيار لزم كافة الأمة أن يعرفوا إفضاء الخلافة إلى مستحقها بصفاته، ولا يلزم أن يعرفوه بعينه واسمه إلا أهل الاختيار الذين تقوم بم حجة وبيععتهم تنعقد الخلافة.

“If the Khilāfah has been decided by the one who has accepted it either by designation (of the predecessor) or election, then all of the Ummah must know that the Khilāfah has been occupied by the one who deserves it by his qualities.

But it is not obligatory for his person or his name to be known except for the people of election by whom the Ḥujjah (proof) exists and by whose Bay‘ah the Khilāfah is decided.”³⁴

Until he then said:

والذي عليه جمهور الناس أن معرفة الإمام تلزم الكافة على الجملة دون التفصيل، وليس على كل أحد أن يعرفه بعينه واسمه إلا عند النوازل التي تحوج إليه، كما أن معرفة القضاة الذين تنعقد بهم الأحكام، والفقهاء الذين يفتون في الحلال والحرام تلزم العامة على الجملة دون تفصيل إلا عند النوازل المحوجة إليهم، ولو لزم كل واحد من الأمة أن يعرف الإمام بعينه واسمه للزمت الهجرة إليه ولما جاز تخلف الأبعاد ولأفضى ذلك إلى خلو الأوطان ولصار من العرف خارجا وبالفساد عائدا

“That upon which the generality (of the scholars) is that knowing the Imām in general without details is required. However, it is not obligatory for everyone to know his person (appearance) and name, except in situations that require it.

Just like the judges who issue rulings and the Fuqahā’ who give Fatwā on ḥalāl and ḥarām. Knowing them is necessary for the general public in general without details, except for the situations in which they are needed.

For if it were obligatory for each individual of the Ummah to know the Imām personally and by name, then hijrah to him would be obligatory and then it would not be permissible for those who live far away to stay behind and this would cause the cities to become empty and this would be unavoidable and would lead to calamity.”³⁵

³⁴ Aḥkām as-Sultāniyyah li l-Māwardī 1/17

³⁵ Aḥkām as-Sultāniyyah li l-Māwardī 1/18

Likewise, Imām Abu Ya‘lā raḥimahullāh said:

ولا يجب على كافة الناس معرفة الإمام بعينه واسمه، إلا من هو من أهل الاختيار الذين تقوم بهم الحجة وتنعقد بهم الخلافة

“And it is not obligatory on all people to know the Imām by name and by person, except for the people of the election by which the Ḥujjah is established and the Khilāfah is decided.”³⁶

Whoever wishes to challenge the leadership of Shaykh Abū Bakr al-Baghdādī, may Allāh preserve him, because of his unfamiliarity with him, should also challenge the leadership of ‘Umar bin ‘Abd al-‘Azīz. We also oblige him to challenge the entire ‘Abbāsīd Khilāfah.

For the Khalīfah ‘Abd al-Malik ibn Marwān passed on the Khilāfah to his sons after him. Sulaymān took over from al-Walīd. When Sulaymān was on his deathbed, the noble Tabi‘ī Rajā’ bin Ḥaywah advised him to appoint ‘Umar bin ‘Abd al-‘Azīz as Khalīfah.

as-Suyūfī said: “Rajā’ said: “Appoint ‘Umar bin ‘Abd al-‘Azīz as Khalīfah after you!”

Sulaymān said: “I fear that my brothers will not accept this.”

He replied: “Appoint ‘Umar and after him Yazīd ibn ‘Abd al-Malik and write a letter and seal it. Then call them to give the Bay‘ah (to the one in the letter) while he is sealed.”

He said, “This is a good statement.”³⁷

And Imām Ibn Kathīr said that Sulaymān wrote:

“In the name of Allāh, the Most Gracious, the Most Merciful

This is a letter from the servant of Allāh Sulaymān ibn ‘Abd al-Malik to ‘Umar ibn ‘Abd al-‘Azīz. I have given him the Khilāfah after me and after him Yazīd ibn ‘Abd al-Malik, so listen to him and obey him, fear Allāh and do not become divided so that your enemy will covet you.”

Then he sealed the letter and sent it to Ka‘b ibn Ḥāmid al-Absī, the leader of the police, and said to him:

“Gather the people of my house and order them to give the Bay‘ah to whoever is in the letter while it is sealed. Whoever of them refuses, will have his throat cut.”

³⁶ Aḥkām as-Sultāniyyah li Abū Ya‘lā 1/27

³⁷ Tārīkh al-Islām li dh-Dhahabī 6/380, Tārīkh al-Khulafā’ 1/170

So they gathered and some men from among them entered and greeted Amīr al-Mu‘minīn. Then he said to them:

“This letter is my will for you. So listen to it and obey the one I have appointed in it and give him the Bay‘ah...”

Until Ibn Kathīr said: "Rajā' bin Ḥaywah said:

“I turned him to the Qiblah and he died, may Allāh have mercy on him. I then covered him with a green blanket, locked him up and informed Ka‘b bin Ḥāmid.

He gathered the people in a Masjid of Dābiq and I said (to them): “Give the Bay‘ah for whoever is in this letter!” Then they said, “We give the Bay‘ah.” I said, “Give the Bay‘ah again.” And they did. Then I said, “Go to your companion, for he died” and read the letter to them.”³⁸

So the Bay‘ah for the pious Khalīfah ‘Umar bin ‘Abd al-‘Azīz was valid, even though it was for an unknown person! In the same way, the Bay‘ah for Banū al-‘Abbās took place. For the beginning of the call to it was the calling of the people to give the Bay‘ah to the chosen ones from the family of Muḥammad sallā-llāhu ‘alayhi wa sallama. So without determining the person of the Amīr from this call.

This was intentional because the ‘Abbāsids were careful to attract the followers of the ‘Alawiyyūn³⁹ to their call. For the family of Muḥammad sallā-llāhu ‘alayhi wa sallama includes the ‘Alawiyyūn and ‘Abbāsids.

So the one who was given the Bay‘ah in this call is an unknown person to most of those who gave the Bay‘ah except for the leaders who knew his name and person.

as-Suyūṭī said:

ونقضت البربر بعث محمد الإمام رجلاً إلى خراسان، وأمره أن يدعو إلى الرضا من آل محمد -صلى الله عليه وسلم- ولا يسمي أحداً، ثم وجه أبا مسلم الخراساني وغيره، وكتب إلى النقباء فقبلوا كتبه

“Muḥammad al-Imām sent a man to Khurāsān and ordered him to call for the chosen one of the family of Muḥammad sallā-llāhu ‘alayhi wa sallama and not to give a name. Then he sent Abū Muslim al-Khurasānī and others and wrote to the leaders who accepted his letter.”⁴⁰

³⁸ al-Bidāyah wa n-Nihāyah 9/182

³⁹ The descendants of ‘Alī ibn Abī Tālib radīy-allāhu ‘anhu

⁴⁰ Tārīkh al-Khulafā’ 1/191

Fifth Shubhah: How can the leadership of Shaykh Abū Bakr al-Baghdādī be correct when he does not have the full control?

The far and near, even the enemy knows about the power of the state of al-Baghdādī in the countries and that is why they put out 10 million dollars for the head of the Shaykh and the Arabs say:

الحق ما شهدت به الأعداء

“The truth is what the enemies testified.”

But this Tamkīn⁴¹ is not complete over all regions, but varies according to place. But whoever says that perfect and absolute power is obligatory, then he does not know the first state of the Prophet.

al-Qurtubī narrated in his Tafsīr from Abū al-‘Āliyah that he said:

مكث رسول الله صلى الله عليه وآله وسلم بمكة عشر سنين بعدما أوحى إليه خائفاً هو وأصحابه يدعون إلى الله سرّاً وجهرّاً، ثم أمر بالهجرة إلى المدينة وكانوا فيها خائفين يصبحون ويمسون في السلاح، فقال رجل: يا رسول الله أما يأتي علينا يوم نأمن فيه ونضع السلاح؟ فقال عليه السلام: لا تلبثون إلا يسيراً حتى يجلس الرجل منكم في الملأ العظيم محتبياً ليس عليه حديدة، ونزلت هذه الآية، وأظهر الله نبيه على جزيرة العرب، فوضعوا السلاح وأمنوا

“The Messenger of Allāh sallā-llāhu ‘alayhi wa sallama remained in Makkah for ten years after revelation began, in fear, he and his companions while they called out to Allāh in secret and in public. Then he was ordered to migrate to Madīnah, but they lived in it in fear, so they got up with their weapons and spent the night. Then a man said:

”O Messenger of Allāh! Will a day not come upon us when we will be safe and lay down our weapons?”

He sallā-llāhu ‘alayhi wa sallama said:

“You will tarry but a short time until the man of you sits in a great gathering of people sitting while he is not carrying a piece of iron.”

Then this Āyah was sent down and Allāh gave His Prophet victory over the Arabian Peninsula, after which they laid down their arms and became safe.”⁴²

⁴¹ Control, power

⁴² al-Qurtubī in his Tafsīr to Sūrat an-Nūr: 55

What is also valid as an argument in this chapter is an addition, which Muslim narrated in the continuations of this Ḥadīth of Ḥudhayfah that the Prophet sallā-llāhu ‘alayhi wa sallama said:

وإن ضُرب ظهرك، وأُخذ مالك

“...even if your back is beaten and your money is taken.”

For this wording has come passively. This meaning is also confirmed and clarified by what came in the narration of Abū Dawūd at-Tayālasī and others, from the (same) Ḥadīth of Ḥudhayfah. And therein is the warning against the callers of Fitnah.

Thus came in his narration:

ثم تنشأ دعاة الضلالة فإن رأيت يومئذ لله عز وجل في الأرض خليفة، فالزمه وإن ضُرب ظهرك وأُخذ مالك

“...Then the callers of Fitnah will arise. On that day, if you see a Khalīfah of Allāh on the earth, then abide by him, even if your back is struck and your money is taken.”

This means that it is obligatory to abide by the Muslim Imām and not to revolt against him, even if a time of Fitnah comes when you are exposed to being beaten and robbed by the people of Fitnah and the Imām does not have complete power over all areas, so that he can eliminate the people of Fitnah who harm the general public who have entered under the rule of the Imām through their punishments, which include beating the back and taking money.

Just as the Khawārij did when they punished the people in the days of the leadership of the grandfather of al-Baghdādī, Amīr al-Mu‘minīn ‘Alī bin Abī Tālib radīy-allāhu ‘anhu.

Thus ‘Abdullāh ibn Khabbāb ibn al-‘Aratt radīy-allāhu ‘anhu did not withdraw his Bay‘ah to Amīr al-Mu‘minīn ‘Alī bin Abī Tālib radīy-allāhu ‘anhu when he fell into the hands of the Khawārij, which resulted in him and his wife being killed.

Sixth Shubhah: How can the leadership of Shaykh Abū Bakr al-Baghdādī over Shām be valid if not all of the Ahl al-Ḥalli wa l-‘Aqd agreed to this extension?

The consultation of the Amīr with the Ahl al-Ḥalli wa l-‘Aqd is recommended in principle and not obligatory. This is the statement of the generality of the Fuqahā’. Rather, an-Nawawī narrated the Ijmā‘ about this when he said:

وفيه التشاور في الأمور لاسيما المهمة وذلك مستحب في حق الأمة بإجماع العلماء

“And therein (in that Ḥadīth) is the consultation of matters, especially the important ones thereof. And this is recommended for the Ummah with the Ijmā‘ of the scholars.”⁴³

And if the Imām consults with the Ahl al-Ḥalli wa l-‘Aqd and they have a unanimous opinion about a matter or most of them say something, then it would not be binding for the Imām to follow them, unlike the statement of some of today's people who have been contaminated by democracy.

Likewise, Imām Ibn Abī l-‘Izz al-Ḥanafī said:

وقد دلت نصوص الكتاب والسنة وإجماع سلف الأمة أن ولي الأمر، وإمام الصلاة والحاكم وأمير الحرب وعامل الصدقة يطاع في مواضع الاجتهاد، وليس عليه أن يطيع أتباعه في موارد الاجتهاد، بل عليهم طاعته في ذلك، وترك رأيهم لرأيه، فإن مصلحة الجماعة والائتلاف، ومفسدة الفرقة والاختلاف، أعظم من أمر المسائل الجزئية

“The wording of the Book, Sunnah as well as Ijmā‘ of the Salaf of this Ummah indicate that the commander, the Imām of prayer, the ruler, the Amīr of war and the person responsible for collecting Sadaqah are obeyed in the places of Ijtihād and that he does not have to obey his followers in the circumstances of Ijtihād. Rather, they must obey him in this and leave their own opinion for his. For the benefit of Jamā‘ah and cohesion and the harm of dispersion and disunity is greater than these matters of these issues.”⁴⁴

Despite all this, Amīr al-Mu‘minīn Abū Bakr al-Baghdādī, may Allāh preserve him, gathered with the Ahl al-Ḥalli wa l-‘Aqd and they agreed with him in his endeavor.

Thus the Shaykh said about this point:

واستشارة من نثق بدينهم وحكمتهم

“We have decided, after the Istikhārah of Allāh and consultation with those whose Dīn and wisdom we trust...”

⁴³ Sharḥ Saḥīḥ Muslim 4/76

⁴⁴ Sharḥ al-‘Aqīdat at-Taḥāwīyyah 2/534-535

The fact that the Amīr did not consult with his representative in Shām, if this is true, has no effect. For the representative (governor) of the Imām must listen and obey in what he likes or dislikes, even if he dismisses him. As ‘Umar ibn al-Khattāb radīy-allāhu ‘anhu sent a message deposing Khālīd bin al-Walīd and another deposing Sa‘d ibn Abī Waqqās and so on from the well-known events. And it was not narrated from anyone that he rejected the order of Amīr with the excuse that neither his advice nor his order was sought.⁴⁵

It was narrated from Ibn ‘Umar radīy-allāhu ‘anhu from the Prophet sallā-llāhu ‘alayhi wa sallama that he said:

السمع والطاعة على المرء فيما أحب أو كره، ما لم يؤمر بمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة

“Listening and obeying is obligatory for one in what he holds dear and what he dislikes, as long as he is not commanded to commit a sin. But if he is commanded to sin, then there is no listening and no obeying.”⁴⁶

Consider the statement of him sallā-llāhu ‘alayhi wa sallama: “and what he dislikes”. So what he is commanded from the duties that are difficult for the Nafs, from what is not a sin, as in the Ḥadīth of ‘Ubādah:

مَنْشَطِنَا وَمَكْرَهِنَا

“... in our active as well as our disliked circumstances”⁴⁷

⁴⁵ Like the Murtadd Abū Muḥammad al-Jawlānī claimed when he was deposed as the governor of Shām

⁴⁶ Saḥīḥ al-Bukhārī No. 7144, Saḥīḥ Muslim No. 1839

⁴⁷ Saḥīḥ al-Bukhārī No. 7055 and No. 7056

Third section: Quick advise for the lions of the Sharī‘ah

It was narrated from Tamīm bin ‘Aws ad-Dārī radīy-allāhu ‘anhu that the Prophet sallā-llāhu ‘alayhi wa sallama said:

الدين النصيحة

“The Dīn is Nasīḥah” - three times.

We said, “For whom, O Messenger of Allāh?” He said:

لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم

“For Allāh, His Book, His Messenger and the Imāms of the Muslims and their community.”⁴⁸

Thus, the matter of Nasīḥah in Allāh's Dīn is great and the reward of the adviser, through Allāh's help, is much. So the Muslim should be a adviser from the beginning. However, if Nasīḥah is required of him, then it is even more confirmed due to the bond of Dīn and brotherhood. For it came from the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama that he said:

حق المسلم على المسلم ست

“The rights of the Muslim over the Muslim are six...”

Of these he mentioned:

وإذا استتصحك فانصح له

“...and if he asks you for Nasīḥah, give Nasīḥah for him.”

I received letter after letter asking me for Nasīḥah on these issues, so I sought help from Allāh, the Merciful, on this great matter.

⁴⁸ Saḥīḥ Muslim No. 55

First advise: To the soldiers of the Islamic State in ‘Irāq and Shām

To the great heroes, the knights of the battlefield, to those who sold the Dunyā for the Dīn, to the lions of the battlefields who raise the best of flags and go on, despite the Shubuhāt, to the Shūrā Council in the state and its ministers, commanders and soldiers, to everyone of them:

My Nasīḥah to you, and the likes of me cannot give Nasīḥah to the likes of you, is:

Obeys the Amīr in doing good, no matter how matters become harder and circumstances more difficult.

Allāh ta‘ālā said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is best and best in result.”⁴⁹

And it was reported from Abū Hurayrah radiy-allāhu ‘anhū that he said: The Messenger of Allāh sallā-llāhu ‘alayhi wa sallama said:

من أطاعني فقد أطاع الله، ومن عصاني فقد عصا الله، ومن يطع الأمير فقد أطاعني، ومن يعص الأمير فقد
عصاني

“Whoever obeys me has obeyed Allāh and whoever resists me has resisted Allāh, and whoever obeys the Amīr has obeyed me and whoever resists the Amīr has resisted me.”⁵⁰

It was also reported from Abū Hurayrah from the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama that he said:

عليك السمع والطاعة في عسرك ويسرك ومنشطك ومكرهك وأثرة عليك

“Listen and obey in your hard and easy times, in your active and detested state and Atharah upon you.”⁵¹

⁴⁹ Sūrat an-Nisā’: 59

⁵⁰ Saḥīḥ al-Bukhārī No. 7137, Saḥīḥ Muslim No. 1835 with the wording أمير (Amīrī, meaning: my leader) instead of الأمير (al-Amīr, meaning: the leader)

⁵¹ Saḥīḥ Muslim No. 1836

an-Nawawī said:

قال العلماء: معناه تجب طاعة ولادة الأمور فيما يشق وتكرهه النفوس وغيره مما ليس بمعصية

“The scholars said: this means that obeying the commanders is obligatory in what is difficult and abhorred by the soul and other things that are not sins”

Until he said:

والأثرة هي الإستتار والإختصاص بأمور الدنيا عليكم، أي اسمعوا وأطيعوا وإن اختص الأمراء بالدنيا ولم يوصلوكم حقكم مما عندهم، وهذه الأحاديث في السمع والطاعة في جميع الأحوال، وسببها اجتماع كلمة المسلمين، فإن الخلاف سبب لفساد أحوالهم في دينهم ودنياهم

“The Atharah is the preference of oneself in the affairs of the Dunyā over you. So listen and obey, even if the Umarā pull the Dunyā to themselves and do not give you your right from what is with them. So these Aḥādīth are about listening and obeying in every state. The reason for this is the unity of the word of the Muslims, for disunity is a reason for the corruption of their states in their Dīn and Dunyā.”

And the Aḥādīth in this chapter are many and well-known.

Also, beware of withdrawing your hand from obedience because of some Shubuhāt from here and there or for some benefit, in this and that! For it was narrated from Ibn ‘Abbās that the Messenger of Allāh said:

من كره من أميره شيئا فليصبر، فإن من خرج من السلطان شبرا مات ميتة جاهلية

“Whoever dislikes something in his Amīr, let him be patient, for whoever withdraws (his obedience) from the ruler dies the death of Jāhiliyyah.”⁵²

And in another narration from Ibn Abbās radīy-allāhu ‘anhu it was reported that the Messenger sallā-llāhu ‘alayhi wa sallama said:

من رأى من أميره شيئا يكرهه فليصبر عليه، فإنه من فارق الجماعة شبرا فمات إلا مات ميتة جاهلية

“Whoever sees something in his Amīr that he dislikes, let him be patient with him! For whoever leaves the Jamā‘ah a handbreadth and dies, dies the death of Jāhiliyyah.”

⁵² Saḥīḥ al-Bukhārī No. 671, Saḥīḥ Muslim No. 1849

at-Taḥāwī said:

ولا نرى الخروج على أئمتنا وولاة أمورنا، وإن جاروا، ولا ندعو عليهم، ولا ننزع يدا من طاعتهم، ونرى طاعتهم من طاعة الله فريضة ما لم يأمرُوا بمعصية، وندعو لهم بالصلاح والمعافة

“And we do not advocate rebelling against our Imāms and commanders, even if they become unjust. We do not make a Du‘ā against them, nor do we withdraw our hand from obedience. We maintain that obeying them is obeying Allāh and that it is a duty as long as they do not command sin. We make Du‘ā for them for righteousness and welfare.”⁵³

And how beautiful this is what reached me with a strong chain of narration about ash-Shaykh al-Mujāhid ‘Uthmān Āl Nāziḥ, may Allāh preserve him, when he was asked: “Is it true that you have left and dissolved the Bay‘ah?” he said:

والله لو لم يبق إلا أنا وأبو بكر ما نقضت البيعة

“By Allāh, even if only I and Abū Bakr remain, I would not disband the Bay‘ah.”

Likewise, you must - obligatory and not recommending - hold Amīr al-Mu‘minīn Abū Bakr al-Baghdādī, may Allāh preserve him, in high esteem and respect, in secret and in public, and be kind to him.

The Imāms wrote chapters about this in the books of Sunnah, as Imām Ibn Abī ‘Āsim did in his book “as-Sunnah”, and so he said: “Chapter: Mentioning the virtue of honoring the Amīr and respecting him” and narrated several Aḥādīth in it. One of them is:

It was reported from Mu‘ādh ibn Jabal radīy-allāhu ‘anhu that the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama said:

خمس من فعل واحدة منهن كان ضامنا على الله: من عاد مريضا، أو خرج مع جنازة، أو خرج غازيا، أو دخل مع إمامه يريد تعزيره وتوقيره، أو قعد في بيته فسلم الناس منه وسلم من الناس

“Five, whoever does one of these, he has a guarantee with Allāh: Whoever visits a sick person, participates in a Janāzah, goes out fighting, enters with his Imām, desires to honor and respect him, or sits in his house so that people are safe from him and he is safe from people.”⁵⁴

⁵³ Sharḥ al-‘Aqīdat at-Taḥāwīyyah 2/540

⁵⁴ Kitāb as-Sunnah li Ibn Abī ‘Āsim No. 1021, Musnad Aḥmad No. 22146, saḥīḥ

And from Abū Bakr radīy-allāhu ‘anhu that he said: I heard the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama say:

السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ، فَمَنْ أَكْرَمَهُ أَكْرَمَهُ اللَّهُ، وَمَنْ أَهَانَهُ أَهَانَهُ اللَّهُ

“The ruler is Allāh's shadow on the earth. So whoever is kind to him, Allāh is kind to him, and whoever humiliates him, Allāh humiliates him.”⁵⁵

It is also reported from him that he sallā-llāhu ‘alayhi wa sallama said:

مَنْ أَجَلَّ سُلْطَانَ اللَّهِ أَجَّلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“Whoever cherishes the ruler of Allāh, Allāh will cherish him on the Day of the Resurrection.”⁵⁶

So pay attention to the Amīr for Allāh, O men of Islām. Give him respect and kindness and repel from him every transgression or infliction of harm! And nothing else is known to us from you. Let each of you say: “This is my Amīr, so let someone show me his Amīr!”

⁵⁵ Kitāb as-Sunnah li Ibn Abī ‘Āsim No. 1024

⁵⁶ Kitāb as-Sunnah li Ibn Abī ‘Āsim No. 1025

Second advise: To the leaders of the Jihād groups and Shuyūkh of the noble tribes

To those who fight in Allāh's way and sacrificed life and everything of value to repel the attacking enemy, to the leaders of the groups and Shuyūkh of the tribes:

Is it not time for you to stand shoulder to shoulder with your brothers and establish and build your state? The enemy has united to fight you, so unite to fight him. The enemy has marched towards you with his soldiers, so cut off his path!

It is narrated that when al-Muhallab bin Abī Sufrah was about to die, he called his seven sons to him. Then he ordered them to put their spears together and asked them to break them together, which none of them managed to do. Then he said to them: "Take them apart and each of you take your spear and break it." So they broke them effortlessly, whereupon he said to them:

اعلموا أن مثلكم مثل هذه الرماح، فما دمتم مجتمعين ومؤتلفين يعضد بعضكم بعضاً، لا ينال منكم اعداؤكم غرضاً، أما إذا اختلفتم وتفرقتم، فإنه يضعف أمركم، ويتمكن منكم اعداؤكم، ويصيبكم ما أصاب الرماح

"Know that you are like these spears. As long as you are united and one of you strengthens the other, your enemies cannot harm you but if you are divided and scattered, you will become weak, your enemies will strike you and you will be like these spears."

So in your unity and union with the Islamic State is an honor, power, victory and clear conquest. And above all, this is obedience to the Lord of the Worlds. Allāh ta'ālā said:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَّرْصُوصٌ

"Indeed, Allāh loves those who fight in His cause in a row as though they are a single structure joined firmly."⁵⁷

Sa'īd bin Jubayr said:

هذا تعليم من الله للمؤمنين

"This is a teaching from Allāh for the believers."⁵⁸

O great ones and leaders, O people of honor and leadership: If you see yourselves as equals with the Shaykh and Amīr or that he is among you in goodness and virtue, become humble for the truth and not arrogant towards the creatures

⁵⁷ Sūrat as-Saff: 4

⁵⁸ Tafsīr Ibn Kathīr regarding Sūrat as-Saff: 4

al-Ḥasan ibn ‘Alī said in the Khutbah of peace and renunciation of his leadership for Mu‘āwiyah radīy-allāhu ‘anhu:

ما بين جابلص وجابلق رجل جده نبي غيري، وإنني رأيت أن أصلح بين أمة محمد صلى الله عليه وآله وسلم،
وكننت أحقهم بذلك، ألا إنا قد بايعنا معاوية ولا أدري لعله فتنة لكم ومتاع إلى حين

“There is no man (among you) whose grandfather is a prophet except me. And I have decided to reconcile between the Ummah of Muḥammad sallā-llāhu ‘alayhi wa sallama while I had the most right among them to it. However, we have given Mu‘āwiyah the Bay‘ah and I do not know. Perhaps it is a test for you and a temporary pleasure.”⁵⁹

In a narration from ash-Sha‘bī it is reported that al-Ḥasan ascended the Minbar and said after praising Allāh:

إما كان حقاً لي تركته لمعاوية إرادة صلاح هذه الأمة وحقن دمائهم، أو يكون حقاً كان لأمري كان أحق به مني
ففعلت ذلك

“To continue: The wisest of wisdom is the fear of Allāh and the stupidest of stupidity is immorality. And this matter about which I and Mu‘āwiyah disagreed, either it is my right and so I leave it to Mu‘āwiyah, aiming at the benefit of this Ummah and protecting their blood. Or it is the right of someone who is more entitled to it than I am, and so I did so...”

And when Nufayr al-Ḥadramī said to al-Ḥasan ibn ‘Alī radīy-allāhu ‘anhu: “The people claim that you want the Khilāfah.” al-Ḥasan said to him in reply:

كانت جماجم العرب بيدي، يسالمون من سالم، ويحاربون من حاربت، فتركته ابتغاء وجه الله

“The heads of the Arabs were in my hand. They made peace with whom I made peace and fought whom I fought. But I left this, striving for the face of Allāh.”

Ibn Ḥajar said about the benefit of the narration of peace (between al-Ḥasan and Mu‘āwiyah radīy-allāhu ‘anhumā):

منقبة للحسن بن علي، فإنه ترك الملك لا لقلّة، ولا لذلة، ولا لعلّة، بل لرغبته فيما عند الله، لما رآه من حقن دماء
المسلمين، فراعى مصلحة الدين ومصلحة الأمة

“This is an excellence of al-Ḥasan bin ‘Alī. For he left the rule, not because of a small number, humiliation or cause, but because he strove for what is with Allāh because of what he saw in protecting the blood of the Muslims. Thus he considered the interests of the Dīn and the interests of the Ummah.”⁶⁰

⁵⁹ Fadā’il as-Sahābah li l-Imām Aḥmad No. 1313

⁶⁰ Fath al-Bārī 13/66

And since it is established in the Sharī‘ah that whoever leaves something for Allāh, Allāh will replace him with something better, what al-Ḥasan did not pass in vain. Rather, Allāh has replaced him with something better.

Imām Ibn al-Qayyim raḥimahullāh said about al-Mahdī:

أنه رجل من أهل بيت النبي صلى الله عليه وآله وسلم، من ولد الحسن بن علي، يخرج في آخر الزمان.. وفي كونه من ولد الحسن سر لطيف، وهو أن الحسن رضي الله عنه ترك الخلافة لله، فجعل الله من ولده من يقوم بالخلافة الحق، المتضمن للعدل الذي يملأ الأرض، وهذه سنة الله في عباده، أنه من ترك شيئاً أعطاه الله أو أعطى ذريته أفضل منه

“He is a man from the people of the House of the Prophet sallā-llāhu ‘alayhi wa sallama from the sons (descendants) of al-Ḥasan ibn ‘Alī. He will come out at the end of time. There is a beautiful secret in the fact that he is from the sons of al-Ḥasan. Specifically, al-Ḥasan radīy-allāhu ‘anhu left the Khilāfah for Allāh and so Allāh made from his sons one who establishes a true Khilāfah that contains a justice that fills the earth. This is Allāh's Sunnah (approach) with His servants, that whoever leaves something, Allāh will give him or his offspring something better.”

By the renunciation of al-Ḥasan for Mu‘āwiyah for the Face of the Merciful and Compassionate, this year was called the “Year of Jamā‘ah”. And following this, Kufr was driven back and its plan buried. The conquests returned from the new and the upper hand was again for the people of Tawḥīd.

So it was narrated from al-Ḥasan bin ‘Alī radīy-allāhu ‘anhu that he said:

قد رأيت أن أعمد إلى المدينة فأنزله وأخلي بين معاوية وبين هذا الحديث، فقد طالت الفتنة، وسقطت فيها الدماء، وقطعت فيها الأرحام، وقطعت السبل، وعُطِّلَت الفروج —يعني الثغور

“I have decided that I will go to Madīnah and settle there and leave this matter to Mu‘āwiyah. Because the Fitnah has become long, the blood has been shed, the ties of kinship have been torn apart and the battlefields have been abolished.”⁶¹

It was reported from Abū Zur‘ah ad-Dimashqī that he said:

لما قتل عثمان، واختلف الناس، لم تكن للناس غازية، ولا صائفة، حتى اجتمعت الأمة على معاوية

“When ‘Uthmān was killed and the people became disunited, there were no attacks (against the Kuffār) until the Ummah united on Mu‘āwiyah.”⁶²

⁶¹ at-Tabaqāt al-Kubrā at-Tabaqah al-Khāmisah li Ibn Sa‘d 1/331

⁶² Tārīkh Dimashq li Ibn ‘Asākir 59/159

And it is narrated from Abū Bakr al-Malikī that he said:

فوقعت الفتنة واستشهد عثمان رضي الله عنه، وولي بعده علي رضي الله عنه، وبقيت إفريقية على حالها إلى ولاية معاوية رضي الله عنه

“The Fitnah happened and ‘Uthmān radīy-allāhu ‘anhu fell as Shahīd. Alī radīy-allāhu ‘anhu was appointed after him. Ifrīqiyyah⁶³ remained on the state until the reign of Mu‘āwiyah.”⁶⁴

So stretch out your hands for the Bay‘ah to al-Baghdādī:

وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ

“And Allāh and the believers insist on Abū Bakr.”⁶⁵

Delight our ears with your statement - together and individually:

*You are our Amīr, despite the enemies,
we unanimously testify our love for you
The Amīr of this great state is my Amīr,
and this is my Bay‘ah before i leave.
I give our Shaykh, the hero al-Husaynī
the Bay‘ah as Amīr over Shām and ‘Irāq
(poem)*

O People of heroism: I do not conceal from you that my astonishment at some people - who are not among you - does not cease, that were content to give Bay‘ah to the Tāghūt for long years, while they are not content to give Bay‘ah to Amīr al-Mu‘minīn!

⁶³ Tunisia

⁶⁴ Riyād an-Nufūs 1/27

⁶⁵ Saḥīḥ Muslim No. 2387

Third advise: To the sons of Shām, from the scholars, students of knowledge and the general public

To the people of goodness, to the best people of piety, to the best soldiers, to those who have been suggested to us, as it was narrated by al-Ḥākim, Aḥmad and Ibn ‘Asākir about ‘Abdullāh bin Ḥawālah that he said: The Messenger of Allāh sallā-llāhu ‘alayhi wa sallama said:

ستتجدون أجنادًا، جُنُودًا بالشام، وجُنُودًا بالعراق، وجُنُودًا باليمن

“Matters will run their course until you become mobilized armies: an army in Shām, and an army in Yaman, and an army in ‘Irāq.”

Ibn Ḥawālah said, “Choose for me (which army to join) if I reach that time.” He said:

وعليكم بالشام، فمن أبى فليلق بيمنه، وليستق من عُذْره، فإن الله -عز وجل- قد تكفل لي بالشام وأهله

“Go to Shām, for it is the best of Allāh’s lands, and He draws His best slaves to it. And if you do not, then go to your Yemen and drink from your wells. For Allāh has guaranteed me that He will look after Shām and its people.”⁶⁶

Rabī‘ah said: I heard Abū Idrīs report this Ḥadīth and say:

ومن تكفل الله به فلا ضيعة عليه

“And he for whom Allāh provides will not be lost.”

And it was reported from Zayd bin Thābit al-Ansārī radiy-allāhu ‘anhu that he said: I heard the Messenger of Allāh say:

طُوبَى لِلشَّامِ

“Tūbā⁶⁷ is for ash-Shām”

They said: “Why is that O Messenger of Allāh?”

لَأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةً أَجْنِحَتَهَا عَلَيْهَا

He said: “The angels of ar-Raḥmān spread their wings over Shām.”⁶⁸

⁶⁶ Sunan Abī Dāwūd No. 2483, ṣaḥīḥ

⁶⁷ Abū Sa‘īd al-Khudrī reported: A man said to the Messenger of Allāh sallā-llāhu ‘alayhi wa sallama “What is Tūbā?” The Prophet said, “It is a tree in Paradise as wide as a hundred years of travel. The clothes of the people of Paradise will come from its leaves.” in Ṣaḥīḥ ibn Ḥibbān No. 7573, ṣaḥīḥ

⁶⁸ Jāmi‘ at-Tirmidhī No. 3954, ṣaḥīḥ

So your soil is undoubtedly pure. But, as Salmān al-Fārisī said to Abū ad-Dardā radīy-allāhu ‘anhu:

إن الأرض المقدسة لا تقديس أحداً، وإنما يُقدس الإنسان عمله

“The sacred ground does not make a saint out of anyone, rather a person becomes a saint through his deeds.”⁶⁹

Therefore, I recommend to you the righteous deeds and the noble Akhlāq. And of these is Jihād against the Kuffār, the clashing of swords, the unity of the word with the believers and uniting the ranks, especially with the one who did you good and sacrificed the good.

You remember well, O people of Shām, that you were abandoned by all the rulers except Shaykh Abū Bakr al-Baghdādī, may Allāh preserve him. He sacrificed his money and his men for you and personally led the fight against Bashār until he liberated and secured territories in your lands. Amīr al-Mu‘minīn Abū Bakr al-Baghdādī, may Allāh preserve him, said:

وأما في الشام فقد انشؤا خلايا تقتصر على الإعداد والإمداد، تنتظر فرصة لمتابعة مسيرة الرقي الذي يجب أن يستمر، فلما وصل الحال في الشام إلى ما وصل؛ من سفك للدماء وانتهاك للأعراض، واستنجد أهل الشام وتخلي أهل الأرض عنهم، ما كان لنا إلا أن نهض لنصرتهم، فانتدبنا الجولاني، وهو أحد جنودنا، ومعه مجموعة من أبنائنا، ودفعنا بهم من العراق إلى الشام على أن يلتقوا بخلايانا في الشام، ووضعنا لهم الخطط، ورسمنا لهم سياسة العمل، ورفدناهم بما في بيت المال مناصفة في كل شهر، وأمددناهم بالرجال ممن عركوا ساحة الجهاد وعركتهم، من المهاجرين والأنصار، فأبلوا إلى جانب إخوانهم من أبناء الشام الغياري أيما بلاء، وامتد نفوذ الدولة الإسلامية إلى الشام

“As for Shām, we had cells in it which confined themselves to preparing and providing, waiting for a chance to continue the march of expansion. Then when the condition in Shām reached what happened, from bloodshed, abuse of honors, the cries for help from the people of Shām came and the people of the earth abandoned them, we had to rush to support them.

So we chose al-Jawlānī, who is one of our soldiers, and with him a group of our sons and sent them together from ‘Irāq to Shām. We drew up the plans for them, determined working methods for them, provided them with half of the Bayt al-Māl⁷⁰ every month and sent them men from the Muhajirīn and Ansār who have experience in the Jihād places. Thus, together with their brothers, the sons of Shām, they accomplished great victories and the sphere of influence of the Islamic State expanded to Shām.”⁷¹

⁶⁹ Muwattā’ Mālik No. 1464

⁷⁰ The treasury of the Islamic State

⁷¹ In his speech “And give good tidings to the believers“

Abū Muḥammad al-Jawlānī said likewise:

ثم شرفني الله بالتعرف على الشيخ البغدادي، ذلك الشيخ الجليل، الذي وفى لأهل الشام حقهم

“Then Allāh honored me with meeting Shaykh al-Baghdādī. This honorable Shaykh, who fulfilled the right of the people of Shām.”

Until he then said:

ثم أردفنا بشطر مال الدولة رغم أيام العسرة التي كانت تمر بهم

“Then he provided us with half of the State’s money, despite the difficult days that the state had.”

So O people of the Shām, since you are the people of faithfulness, it behoves you to remain faithful by giving him the Bay‘ah as Amīr over you, for he is of the best of the Umarā’. The Exalted One said:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

“Is there any reward for good other than good?”⁷²

And it was reported from Ibn ‘Umar radīy-allāhu ‘anhu from the Prophet sallā-llāhu ‘alayhi wa sallama that he said:

مَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُوا بِهِ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ

“Whoever does something good to you, then reward him. If you do not find anything to reward him with, then make Du‘ā for him until you see that you have rewarded him.”⁷³

Rather, whoever looks at the Sīrah of our Prophet sallā-llāhu ‘alayhi wa sallama finds that he thanks the Kāfir for the good, what about the believers?

This is indicated by what al-Bukhārī narrated in his Saḥīḥ that the Prophet sallā-llāhu ‘alayhi wa sallama said after the battle of Badr about the captives of the Mushrikīn:

لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ

“Had al-Mut‘am bin ‘Udayy been alive and and interceded with me for these mean people, I would have freed them for his sake.”⁷⁴

⁷² Sūrat ar-Raḥmān: 60

⁷³ Sunan Abī Dāwūd No. 1672, saḥīḥ

⁷⁴ Saḥīḥ al-Bukhārī No. 3139

So then he would have released them all out of gratitude for him. This is because he protected the Prophet sallā-llāhu ‘alayhi wa sallama when he returned to Makkah from Tā’if (and Quraysh) wanted to deny him entry.

It was also reported that the reason for this was that he was one of those who stood up the hardest to dissolve the paper that Quraysh had written about Banū Hāshim and the Muslims when they besieged them in the desert. So consider!

The final word, we ask Allāh for a beautiful conclusion

Congratulations O lions of the Islamic State on having Shaykh Abū Bakr as Amīr over you and congratulations to Shaykh Abū Bakr on having you. Beautiful is the State and beautiful is its Amīr and misfortune shall be for their haters and envious.

You have proven that you are the most capable of facing the enemy with one attack after attack while every cursed one rallied against you. Allāh ta‘ālā said:

إِنَّ شَانِنَكَ هُوَ الْأَبْتَرُ

“Indeed, your enemy is the one cut off.”

It was said to Imām Abū Bakr ibn ‘Ayyāsh raḥimahullāh:

إِنِّ بِالْمَسْجِدِ قَوْمًا يَجْلِسُونَ وَيَجْلِسُ إِلَيْهِمْ

“There are people in the Masjid who sit down and people sit with them.”

He said:

من جلس للناس جلس الناس إليه، ولكن أهل السنة يموتون ويحيى ذكرهم، وأهل البدعة يموتون ويموت ذكرهم، لأن أهل السنة أحيوا ما جاء به الرسول، فكان لهم نصيب من قوله: (ورفعنا لك ذكرك)، وأهل البدعة شنؤا ما جاء به الرسول فكان لهم نصيب من قوله: (إن شائنك هو الأبتَر)

“Whoever sits with the people, the people sit with him but when Ahl as-Sunnah die, their mention remains alive and when the Ahl al-Bid‘ah die, their mention dies with them. This is because Ahl as-Sunnah revived that with which the Messenger came and so they had a share in his saying: “And raised high your fame”

And the Ahl al-Bid‘ah left that with which the Messenger sallā-llāhu ‘alayhi wa sallama came, so they had a share in His statement: “Indeed, your enemy is the one cut off.”⁷⁵

I think that there is little left until victory, through the help of the Exalted One. You have sacrificed, have been tested and are in shā’ Allāh in certainty.

⁷⁵ al-Qurtubī mentioned this in his Tafsīr

Shaykh al-Islām Ibn Taymiyyah raḥimahullāh said:

قَالَ اللَّهُ تَعَالَى: {وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ} فَالصَّبْرُ وَالْيَقِينُ بِهِمَا تُنَالُ
الإِمَامَةُ فِي الدِّينِ

“Allāh ta‘ālā said: “And We made from among them Imāms guiding by Our command when they were patient and when they were certain of Our signs.”⁷⁶ Thus, through patience and certainty, the Imāmah is attained in the Dīn.”⁷⁷

And al-‘Imād Ibn Kathīr raḥimahullāh said:

قال بعض العلماء : بالصبر واليقين تنال الإمامة في الدين

“Some scholars said: Through patience and certainty the Imāmah is attained in the Dīn.”⁷⁸

So:

اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

“Seek help in Allāh and be patient. Verily, the earth is Allāh’s. He gives it as a heritage to whom He will of His slaves, and the best outcome is for the righteous.”⁷⁹

And our final Du‘ā is: All praise is due to Allāh, the Lord of the Worlds, and Allāh's blessings and peace be upon the noblest of prophets and messengers.

Written by Abū Hūmmām Bakr bin ‘Abd al-‘Azīz al-Atharī
13th Ramadān 1434

⁷⁶ Sūrat as-Sajdah: 24

⁷⁷ Majmū‘ al-Fatāwā 3/358

⁷⁸ Tafsīr Ibn Kathīr on Sūrat as-Sajdah: 24

⁷⁹ Sūrat al-A‘rāf: 128